

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 10th January 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.					
	Monthly.			1893-94.	1894.	
1	Khattri Hitkari ...	Agra	Dina Nath	For Nov. ...	8th Jan. ...	500 copies.
	Bi-monthly.					
2	Akhtar-i Hind ...	Amroha (Moradabad).	Muhammad Majid Hussain.	5th Jan. ...	8th Jan. ...	128 copies.
3	Halat-i-Hind ...	Allahabad	Babu Khan	30th Dec. ...	9th " ...	1,000 "
	Tri-monthly.					
4	Mufid-i-Am ...	Agra	Qadir Ali Khan	1st Jan. ...	4th Jan. ...	100 copies.
	Weekly.					
5	Agra Akhbar ...	Agra	Tajammul Hussain	7th Jan. ...	10th Jan. ...	220 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(continued).								
Weekly—(continued).								
				1893-94.		1894.		
6	Agra Punch ...	Agra ...	Abid-ul-din Beg ...	8th	Jan. ...	9th	Jan. ...	185 copies.
7	Akhbār-i-Klam ...	Meerut ...	Muqarrab Husain Khan.	2nd	" ...	5th	" ...	65 "
8	Akhbār-i-Islām ...	Agra ...	Abdul Majid Khan...	8th	" ...	9th	" ...	526 "
9	Alwaqt ...	Gorakhpur ...	Muhammad Sa'id ...	3rd	" ...	6th	" ...	660 "
10	Anis-i-Hind ...	Meerut ...	Kishun Sarup ...	6th	" ...	9th	" ...	625 "
11	Anjuman-i-Hind ...	Lucknow ...	Bishun Lal ...	"	" ...	10th	" ...	128 "
12	Asad ...	Ditto ...	Sajjad Husain ...	5th	" ...	7th	" ...	200 "
13	Cawnpore Gazette	Cawnpore ...	Harnam Singh ...	1st	" ...	4th	" ...	550 "
14	Colonel ...	Moradabad ...	Banwari Lal ...	"	" ...	"	" ...	400 "
15	Dabdaba-i-Qaisari ...	Bareilly ...	Thakur Prasad ...	6th	" ...	8th	" ...	250 "
16	Dabdaba-i-Sikandari ...	Rampur ...	Muhammad Husain,	8th	" ...	10th	" ...	446 "
17	Fitnah ...	Gorakhpur ...	Nizam Ahmad ...	1st	" ...	5th	" ...	500 "
18	Hindustani ...	Lucknow ...	Ganga Prasad Varna	4th	" ...	8th	" ...	300 "
19	Karnamah ...	Ditto ...	Muhammad Yaqub...	2nd	" ...	6th	" ...	275 "
20	Manj-i-Narbada ...	Hoshangabad ...	Abdul Karim ...	1st	" ...	8th	" ...	200 "
21	Mehr-i-Nimroz ...	Bijnor ...	Karim-ullah ...	7th	" ...	10th	" ...	435 "
22	Naiyar-i-Kam ...	Moradabad ...	Amjad Ali ...	1st	" ...	5th	" ...	300 "
23	Nasim-i-Agra ...	Agra ...	Jamnā Dās Biswas...	7th	" ...	9th	" ...	450 "
24	Nasir-i-Hind ...	Do. ...	Muhammad Ali ...	1st	" ...	5th	" ...	40 "
25	Nar-ul-Anwar ...	Cawnpore ...	Abdul Hamid ...	6th	" ...	7th	" ...	163 "
26	Oudh Punch ...	Lucknow ...	Sajjad Husain ...	14th	Dec. ...	9th	" ...	350 "
27	Police News ...	Meerut ...	Habib Ahmad ...	1st	Jan. ...	"	" ...	500 "
28	Ras-ul-Akhbār ...	Benares ...	Ghulam Husain ...	1st & 8th	" ...	9th & 20th	" ...	400 "
29	Ras-ul-Akhbār ...	Gorakhpur ...	Nizam Ahmad ...	1st	" ...	5th	" ...	350 "
30	Zamānah ...	Cawnpore ...	Muhammad Safdar Hasan.	"	" ...	4th	"
Daily.								
31	Oudh Akhbar ...	Lucknow ...	Shiva Prasad ...	4th to 10th Jan. ...		4th to 10th Jan. ...		503 copies (including 92 copies taken by Government).
URDU-ENGLISH.								
Bi-weekly.								
32	Aligarh Institute Gazette ...	Aligarh ...	Mumtāz-ul-din ...	2nd & 5th Jan. ...		5th & 7th Jan. ...		441 copies (including 281 copies taken by Government).
HINDI.								
Monthly.								
33	Bhārat Sudashā Pravartak ...	Farukhabad ...	Nārāyan Dās ...	For	Dec. ...	9th	Jan. ...	350 copies.
34	Devanāgrī Gazette ...	Meerut ...	Gauri Datt ...	"	" ...	7th	" ...	210 "
35	Rām Patākā ...	Allahabad ...	Rādha Mohan Shukla	"	Jan. ...	10th	" ...	200 "
Weekly.								
36	Almora Akhbar ...	Almora ...	Sadā Nand ...	1st	Jan ...	4th	Jan. ...	104 copies.
37	Bhārat Jīwan ...	Benares ...	Rām Krishna Varmā	"	" ...	"	" ...	1,500 "
38	Nāgarī Nirad ...	Mirzapur ...	Kāshi Prasad ...	4th	" ...	7th	" ...	400 "
39	Prayāg Samāchār ...	Allahabad ...	Jagan Nāth ...	21st	Dec. ...	9th	" ...	500 "
40	Sajjan Kīrti Sudhakar ...	Udaipur ...	Kahyāchālak Dān ...	1st	Jan. ...	5th	" ...	65 "
Daily.								
41	Hindustan ...	Kālā kankar (Pārtagarh).	Devi Dayāl Shukla...	3rd to 9th Jan ...		4th to 10th Jan. ...		500 copies.
HINDI-URDU.								
Monthly.								
42	Jāt Samāchār ...	Kagarel (Agra),	Chaudhri Kanhai Singh.	For	Dec. ...	10th	Jan. ...	650 copies.
Weekly.								
43	Kāshi Patrikā ...	Benares ...	Lakshmi Shankar Misra, M.A.	5th	Jan. ...	7th	Jan. ...	450 copies (including 343 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—(continued).			1893-94.	1894.	
	<i>Bi-weekly.</i>					
44	Jaipur Gazette ...	Jaipur ...	Mahavir Prasad ...	23rd, 27th & 30th Dec.	8th Jan. ...	100 copies.
	MARATHI.					
	<i>Weekly.</i>					
45	Subodh Sindhu ...	Khândwá ...	Lakshman Anant Prayági.	3rd Jan. ...	7th Jan. ...	350 copies.
	MARATHI-ENGLISH.					
	<i>Weekly.</i>					
46	Nyáya Sudhá ...	Nágpur ...	Sadé Shiva Rám Chandra Patwardhan.	1st Jan. ...	5th Jan. ...	375 copies.
	GORKHA.					
	<i>Weekly.</i>					
47	Bhárat Jíwan ...	Benares ...	Rám Krishna Varmá	5th Jan. ...	8th Jan. ...	500 copies.

I.—POLITICAL AND FOREIGN.

Rām Patākā.
January 1st, 1894.

1. The *Rām Patākā* (Allahabad), of the 1st January, stating that the 9th Indian National Congress presided over by the Hon'ble Mr. Dadabhai Naoroji, M. P., was held at Lahore with very great *éclat*, and that over 1,000 delegates took part in the proceedings of the meeting, observes that the Panjabis were quite jubilant on the occasion, and "worshipped the Hon'ble gentleman as a god." (Almost all the papers received during the week give some account of the 9th Congress.)

The National Congress at Lahore and the Hon'ble Mr. Dadabhai Naoroji, M. P.

Anis-i-Hind.
January 6th, 1894.

2. The *Anis-i-Hind* (Meerut), of the 6th January, publishes an account of the hearty reception given to the Hon'ble Mr. Dadabhai Naoroji, M. P., at Meerut on the 3rd idem. Similar accounts of the enthusiastic welcome accorded to the Hon'ble gentleman at the various stations, in the North-Western Provinces, through which he passed on his way back to Bombay, are given by other papers in

Enthusiastic receptions accorded to the Hon'ble Mr. Dadabhai Naoroji at the various stations, in the North-Western Provinces, through which he passed on his way back to Bombay.

glowing terms.

Akhbār-i-Islām
January 8th, 1894.

3. The *Akhbār-i-Islām* (Agra), of the 8th January, referring to the welcome given to the Hon'ble Mr. Dadabhai Naoroji, M. P., at Agra on the 4th idem, enters a strong protest against the Victoria School teachers causing their Musalman students also to join "in dragging, like asses, the cart of the Hon'ble gentleman" without having first obtained the consent of their parents for the purpose. Surely the Musalmans send their boys to the school for receiving education and not to be taught to disobey their parents and act in opposition to (the interests of) their nation. It would not fare well with the Victoria School authorities if they did not take greater care in future before they compelled the Muhammadan boys to do any such thing again.

The Hon'ble Mr. Dadabhai Naoroji at Agra and the Musalman boys of the Victoria School there.

Agra Akhbār.
January 7th, 1894.

4. The *Agra Akhbār*, of the 7th January, in commenting upon the existing misunderstanding between Her Highness the Begam of Bhopal and her heir-apparent, observes that it is highly unsatisfactory that the relations between Her Highness and her *only* daughter should continue strained, and advises that the latter should seek reconciliation with her mother, and the Resident or the Governor-General's Agent help to bring about the same.

Strained relations between Her Highness the Begam of Bhopal and her only daughter and heir-apparent.

Azād.
January 5th, 1894.

5. A correspondent in the *Azād* (Lucknow), of the 5th January, referring to the "Bhopal Pamphlet," says that Zia-ul-Haq, the author of the pamphlet, who is, at present, residing at Hoshangabad, dare not go to Bhopal to bring home the charges he has made therein against the administration of the present Prime Minister of that State. He thinks if he sets his foot there he is sure to be made short work of. An English (*sic*) Commission should, therefore, be appointed by the Government of India to enquire into the allegations made in the pamphlet, and Zia-ul-Haq is ready to appear before such an independent body to substantiate the charges.

Suggested appointment of a commission by the Government of India to enquire into the allegations made in the "Bhopal Pamphlet."

II.—ADMINISTRATION.

Hindustānī.
January 3rd, 1894.

6. The *Hindustānī* (Lucknow), of the 3rd January, quoting the recent resolution of the North-Western Provinces Government prohibiting its servants from joining any societies or associations which is *capable* of setting one class against another, observes that, as no particular society has been pointed out, the resolution is an extremely dangerous one. His Honor is angry with the cow-protection societies to-day, but it is quite possible that another society might become the object of His Honor's displeasure to-morrow. The resolution preaches downright slavery to Government servants, *virtually* shutting their mouths altogether. What religious association is there in which nothing could be uttered against another religion, either directly or indirectly? Under this resolution, it would be impossible

The recent resolution of the North-Western Provinces Government prohibiting its servants from joining any societies or associations capable of setting one class against another.

for the Government servants, who are members of an *Anjuman-i-Islam* (Muhammadan association) or a cow-protection society, to avoid bringing down departmental punishment on them some time or other. What a queer thing it is that the Government should now take to interfere in religious matters as well, directing its servants not to take part even in their religious associations! This is a *novel* kind of interference with religious associations, and will, the editor is afraid, cause deep, though unexpressed, dissatisfaction among the Government servants, and a general discontent among the people.

7. A correspondent of the *Hálat-i-Hind* (Allahabad), for the second half of December, complains that, while the British soldiers in the Indian Army are highly paid and well cared-for in every respect, the Indian soldiers are very poorly paid and taken no care of. The latter dare

HÁLAT-I-HIND.
December, 1893.

The Indian sepoy's poorly paid.

not open their mouths lest they should be dubbed insurgents. They are as ready to sacrifice their lives in the service of their Government as the Englishmen. They willingly proceed where they are ordered to, without any scruple for their caste or religion; but they still continue to receive the same poor pay of Rs. 8 a month, notwithstanding that grain has become much dearer than what it was before. The Indian British Government is at all times willing to listen to the representations of its British soldiers, and readily grants them the exchange compensation allowance, &c., because they have men in Parliament and at home to strongly back up their claims; whereas the poor Indian sepoy enjoys no such advantages. Would that, the editor observes, God allowed no nation to be conquered by another; for, in that case, the former lose all their honour and respect in the sight of the latter! The British Government never bestows the least thought upon the propriety of increasing the salaries of its native soldiers and other native employés, never mind what the circumstances might be. And that is the reason why Government servants take illegal gratification to be as good and legitimate as their "own mother's milk," and thus manage to make both ends meet. But unfortunately the Indian sepoy is not in a position to take bribes, and thereby eke out his living. Such being the wretched condition of the native soldiery, no respectable native families like to see their sons enlisted into the army. The whole country regrets that the British Government should be unjust to, and depreciate the value of, the Indian sepoy in this way.

8. The *Bhārat Jīwan* (Benares), of the 1st January, states that it was the people of Asia Minor who *first* manufactured opium out of the poppy-seed, 300 years before the Christian era. From these people the Greeks learnt the art, and called the drug *opion*. The Arabs borrowed it from

BHĀRAT JĪWAN.
January 1st, 1894.

Opium.

the Greeks, and the Persians, who introduced it into India, got it from the former. At first opium was used only for medicinal purposes in India, but gradually it began to be used for the sake of mere intoxication and as an aphrodisiac. It is now even administered to infants to keep them soundly asleep, and the result is that they sometimes die from it. It is the only intoxicant which is used by the females of respectable families. When a person first takes to it, he begins with a grain, but as he gets habituated to it, the small dose produces no intoxication, and so he feels disposed to go on increasing the quantity little by little. And when a person has thus become a *habitual* consumer of opium, he *cannot* give it up, without subjecting himself to diseases, such as diarrhoea, cough, &c., and extreme pain. Why, if he does not get his dose at his *usual* time, he becomes extremely miserable. Should he happen to contract any disease, medicines would not easily have effect on him. The eating of opium is, however, less injurious than the smoking thereof in the form of *chandu* and *charas*. The bodies and features of opium-users are so changed that they are readily distinguished by every person. They become lean and emaciated; their eyes are sunken and cheeks shrivelled; they become nervous and timid, and hence they are not seen, or heard of, fighting. The use of opium does the greatest injury to the constitution of the poor, who cannot afford to take milk, cream and clarified butter to counteract the dryness and heat engendered by the drug. The Rājputs have become excessively addicted to it, some of them taking as much of it as one-sixteenth and even one-eighth of a seer in one day: and the sad result is that they have lost their pristine vigour and martial spirit, with which their ancestors distinguished themselves in the time

of the Great Akbar. Here is what Tod, who lived for so many years among the Rájputs, says of the effect of opium on them, in his celebrated book "Rajasthan":—"This pernicious plant has robbed the Rájput of half his virtues; and while it obscures them, it heightens his vices, giving to his natural bravery a character of insane ferocity, and to the countenance, which would otherwise beam with intelligence, an air of imbecility. Like all stimulants, its effects are magical for a time; but the reaction is not less certain: and the faded form too often attests the debilitating influence of a drug which alike debases mind and body."

* * * * * He will be the greatest friend to *Rajasthan* (Rájputána) who perseveres in eradicating the evil." The Musalmans also extensively use opium, and have ruined and are ruining themselves thereby. The *chandu* and *charas* smokers are looked down upon with extreme contempt, and they themselves feel ashamed to appear in respectable societies. The consumption of opium goes on steadily increasing in India, and, as no restriction is placed on its sale, each and every person, who in a moment of anger, feels disposed to commit suicide, most easily succeeds in doing so by its means. What greater evil need be pointed out against the free sale of opium than the facility it affords to committing suicide? Why is it that the drug is not allowed to be sold as *freely* in England as it is in India? Is it poison in the former country and not in the latter? It is high time that the Indian Government laid some restriction on the sale of opium as is done in the case of arsenic and other poisons.

RÁM PATÁKÁ.
January 1st, 1894.

9. The *Rám Patáká* (Allahabad), of the 1st January, in commenting upon the draft rules which the Allahabad Municipality recently framed (under the Lodging-House Act) and distributed among the people, observes that they are extremely hard and harassing. All the owners of lodging-houses are required to take out a license, and pay Re. 1 for every person they lodge. A lodging-house is to be examined first, and the number of persons that, from a sanitary point of view, can be safely lodged therein to be determined, before a license will be issued, for which the applicant for a license is to pay one rupee. Such a house is liable to inspection by an officer at all times, and the owner will be held responsible for all its conservancy arrangements, and prompt measures in case of a lodger being attacked by a virulent type of disease. Again, the rules are so ambiguously-worded that they seem to apply to *all* sorts of houses that are let, though (under the Lodging-House Act) they cannot affect any houses but those belonging to the *Pragwals* (the Ganges priests), and the *serais* (inns). The *Pragwals* are to be the chief sufferers under the rules. They receive thousands of pilgrims during the month of *Mágh* alone, most of whom pay them only a few pice or a few seers of grain for the lodging, &c., they give them. It is only a very small number of pilgrims who make them handsome presents. Hence it will be a very great hardship on them if they are required to pay one rupee for every pilgrim they receive during the year. The persons affected by the rules were, however, given time to submit their objections, and they did so accordingly. It is stated that the proposed tax of one rupee a lodger has been remitted, but that other rules will be enforced, and licenses for lodging-houses will have to be taken out. These rules are, no doubt, intended to prevent the outbreak of any epidemic at the *Mágh* fair; but, if owing to their great severity, the lodging-house owners refuse to give lodging to the pilgrims, the latter who generally take any bad food they can get, will lie down anywhere they find a resting-place in, and the result will be the outbreak of cholera or some other epidemic to prevent which the rules have been framed. Instead of these rules, which are harassing in various ways, all that need be done, the editor says, is to fix for *every* lodging-house the maximum number of persons who might be accommodated, and to require payment of a very small fee, say one anna, for the inspection of each house by a sanitary officer to determine that number. The period during which a pilgrim should be allowed to stay might also be fixed.

MAUJ-I-NARBADA.
January 1st, 1894.

10. A correspondent of the *Mauj-i-Narbada* (Hoshangabad), of the 1st January, complains that, in the Central Provinces, Government appointments are at present mostly given to those persons who have obtained University certificates; and that very little consideration is paid to the claims of those who, though they do not know English, have long been in the service. Muham-

Alleged non-promotion of Musalman Government employés in the Central Provinces.

mad Ahmad and Ali Bahadur Khan are Tahsildars of very long standing, but they are not given promotion, perhaps because there is nobody near the Government to remind it of the claim of its Musalman servants. The editor, concurring in the views expressed by his correspondent, adds that one Haidar Khan, who, though a clerk, has been doing the work of the Deputy Munsarim (in the Deputy Commissioner's office) at Hoshangabad for a considerable time, does not get a lift simply because he is a *Musalman*.

11 The *Hálat-i-Hind* (Allahabad), for the second half of December, complains that the Revenue Officers in the North-Western Provinces do not decide cases with the same legal formality and precision as the Judicial Civil Officers do. They seem altogether ignorant of the necessity of framing

Suggested appointment of as competent men in the Revenue line as in the Judicial Civil line.

issues, and hence they are incapable of saying the burden of proving such and such point lies on this or that party. The Board of Revenue and the Government ought to see that as competent men are appointed in the Revenue line as in the Judicial Civil line.

HÁLAT-I-HIND.
December, 1893.

12 The same paper quoting an extract from the *Ants-i-Hind* of Meerut, in which

The supply of provisions to the camps of officers on tour and the poor Indians.

the writer gives a most harrowing account of how the chaprásis and other followers of officers on tour ill-treat, abuse and fleece the shopkeepers and others, in the most relentless way, in the matter of supply of provisions, &c, to their camps, observes that nobody cares for the miseries and hardships inflicted on the poor Indians owing to the tours of the officers. Maharája Bhinga brought the evil to the notice of the Supreme Legislative Council, but it is not being remedied yet, because the higher authorities themselves require supplies to their camps while on tour. So the poor Indians are doomed to impressment and other miseries (for ever). May God have mercy on them!

HÁLAT-I-HIND.
December, 1893.

13. The same paper quoting a statement (from some newspaper) that the District

Alleged prohibition of the District Magistrate to blow the conch in the vicinity of the *Rájghát* at Benares.

Magistrate has prohibited the blowing of the conch in the vicinity of the *Rájghát* at Benares, remarks that some time hence every district would ring with the proceedings of the District Magistrates as oppressive as those of Alamgir (Aurangzeb), and the people would forget the justice of the British Government. May God have mercy on the Indian people!

HÁLAT-I-HIND.
December, 1893.

14. The *Police News* (Meerut), of the 1st January, received on the 9th

Alleged unjust dismissal of two subordinate police employes, District Allahabad.

idem, states that one Fariduddin, Head Constable, first grade, in charge of the Police Station Manda, District Allahabad, was accused of having made some false entries, in the police papers, in connection with a case of assault which took place between certain Maha-Brahmans (funeral priests), in November 1890, and, with another policeman, Raja Ram (his subordinate), was committed to the Sessions Judge. The latter sentenced them to 6 months and 3 months imprisonment respectively, under sections 177, 217 and 218 of the Indian Penal Code, on the 17th November 1891; but, on appeal, they were acquitted by the High Court, on the 5th July 1892. The Police Department, however, has refused to restore them to their respective posts. This is quite in contravention of the rule laid down in section (Article ?) 35, page 81, of the new Police Manual, which provides that, when a police officer has been acquitted of a criminal charge by a Judicial Court, he should not be punished *departmentally*. The Inspector-General of Police and the Government ought to promptly take notice of such hard cases of the subordinate police employes, or these are sure to create greater and greater aversion to the police service, as complaints of this kind, if unremedied, go on increasing.

POLICE NEWS.
January 1st, 1894.

15. The *Azad* (Lucknow), of the 5th January, stating that the *Snowden* build-

Purchase of a building at Simla for the residence of the Commander-in-Chief, alleged to be contemplated by the Government of India.

ing, property of Lord Roberts, at Simla, is to be bought at Rs 80,000 for the residence of His Excellency, the present Commander-in-Chief of the Indian Army, observes that it is the expenses of this nature which the

Azad.
January 5th, 1894.

people object to. The Indian treasury is squandered in such *extravagances* on the one hand, and cry raised that there is a deficit and new taxes are devised on the other!

HINDUSTANI.
January 3rd, 1894.

16. The *Hindustani* (Lucknow), of the 3rd January, states that the Government of the North-Western Provinces and Oudh, with a view to helping the poor European and Eurasian lads, recently proposed that four of these should be trained to engineering in the water-works of the Municipalities of Lucknow, Cawnpore, Allahabad and Agra, and that these Municipalities should give them scholarships for two years after they have learnt the work, the Government undertaking to do the same during the previous two years they shall remain under training. This proposal of the Government was laid before the Municipal Board (Lucknow) for consideration in the previous week, and the Board resolved that, so long as the proposal related to any particular class of men, it could not grant any scholarships for the purpose, inasmuch as the Municipal funds were not to be utilized for the benefit of any particular class or community. The editor is glad to notice that the Board adopted such a judicious resolution; but the very fact of the Local Government having made such a proposal is a proof that some special concessions are being made to Europeans and Eurasians by the North-Western Provinces and Oudh Government of the present day.

A proposal of the Local Government to certain Municipal Boards in the North-Western Provinces and Oudh to grant certain scholarships for the special benefit of European and Eurasian lads.

SUBODH SINDHU.
January 3rd, 1894.

17. The *Subodh Sindhu* (Khandwa), of the 3rd January, states that a temple which had been constructed, by one Dayal Das Seth, at a cost of Rs. 18,000 or Rs. 20,000, at Ráver (?), in the Nimar District, but not consecrated yet, was burnt down to ashes one night in the previous week. It is supposed that somebody deliberately set fire to it.

A temple at Ráver in the Nimar District, Central Provinces, burnt down to ashes.

RIÁZ-UL-AKHBAAR.
January 1st, 1894.

18. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st January, publishing a translation of the recent resolution of the North-Western Provinces Government regarding the sacredness of the Brahmini bulls, observes that, though the freedom of the bulls is well calculated to increase the cattle breed, it is likely to prove harmful in other ways, if Hindus, owing to the present strained relations between them and Musalmans, take to let loose a larger number of these animals than they *ordinarily* do. It would, therefore, be well if a census of the Brahmini bulls already *free* were taken and a register of those released in future be kept by the Police (so as to see that the number of these animals did not become too large). The *Hindustani* (Lucknow), of the 3rd January, thanking His Honor Sir Charles Crosthwaite for issuing the resolution in question, says that it will remove a long standing complaint of the villagers in general, and of the cultivators in particular.

The resolution of the North-Western Provinces Government on the sacredness of the Brahmini bulls.

HINDUSTANI.
January 3rd, 1894.

19. The *Hindustani* (Lucknow), of the 3rd January, states that a District and Sessions Judge, who has newly been posted to a district in the neighbourhood of Lucknow, has ordered his Munsarim to see that no musical instruments are allowed to be played within a quarter of a mile of the premises of his Court, and that no other noise, such as that of carriages, &c., is heard therein. The editor has also heard that some cases of disobedience in this matter have already arisen, but that only warning has hitherto been administered.

A District and Sessions Judge in Oudh forbidding any musical instruments to be played within a quarter of a mile of his Court.

HÁLAT-I-HIND.
December, 1893.

III.—EDUCATION.

20. *Hálat-i-Hind* (Allahabad), for the second half of December, complains that the Deputy Inspectors of Schools freely extort bribes from their subordinates; that some persons are mere sinecurists in the Education Department; that each and every educational officer gets a book, he has prepared, made a text-book by the Director of Public Instruction, and makes thousands of rupees thereby; and that the text-books are constantly changed to the great hardship on the students.

Certain complaints against the Education Department.

IV.—RAILWAY.

21. A correspondent of the *Mehr-i-Nimroz* (Lucknow), of the 7th January,

MEHR-I-NIMROZ.
January 7th, 1894.

Complaint regarding the treatment which native passengers receive at the Railway Stations.

complaints that the native passengers are subjected to much vexation and extortion at the Railway Stations. Their first difficulty begins with the booking-clerk, who will not take a rupee bearing the figure-head of the King William IV, though its currency has not been interdicted by any Government order. Their next difficulty arises at the time of getting into the train, the railway authorities harassing them on the alleged ground of their luggage being heavy, in order to fleece them. They meet with the same trouble at the station where they alight. Again, a great crush takes place on the way through which all of them have to pass to the platform, to the great annoyance and disgrace of respectable persons, especially *pardanashin* ladies. The writer does not understand what the *Railway Conference* is every year held for, if it does not do anything to remedy the most crying evils mentioned above? When the time for the annual Conference approaches, a general notice had better be given, calling upon the people to submit, in writing, whatever complaints they might have in connection with the railways, and all complaints that are received should be duly considered.

22. The *Prayág Samákhár* (Allahabad), of the 21st December, received on

PRAYÁG SAMÁKHAR.
December 21st, 1893.

Need of a shed for passengers at the Mendu Station on the Cawnpore-Achnera Railway.

the 9th January, complains that at the Mendu Station, on the Cawnpore-Achnera Railway, there is no shelter at the place where passengers get into the train, and they have to wait there in the open air.

They suffer great inconvenience during all seasons of the year, but especially in the cold weather, when rain falls to aggravate their misery. The Government ought to call upon the Railway authorities to provide a shed for passengers at the station in question.

V.—LOCAL AND MISCELLANEOUS.

23. The *Hálat-i-Hind* (Allahabad), for the second half of December, states

HÁLAT-I-HIND.
December, 1893.

India-made cloths more durable than the foreign ones.

that, although there are several cloth factories in the North-Western Provinces, piece goods of foreign countries of the value of Rs. 3,91,29,170 were imported into these Provinces during the last year, and regrets to say that, notwithstanding that India-made cloths are more durable than the foreign ones, the latter are given preference and are largely used.

24. The *Prayág Samákhár* (Allahabad), of the 21st December, received on

PRAYÁG SAMÁKHAR.
December 21st, 1893.

The anniversary meeting of the *Bhārati Bhavan* Library, Allahabad.

the 9th January, giving an account of the anniversary meeting of the *Bhārati Bhavan* Library, Allahabad, held on the 17th December, says that the meeting was presided over by Pandit Jwala Prasad Shankdhar,

M. A., the Joint Magistrate, and that speeches suitable to the occasion were made. The *Rám Patáká* (Allahabad), of the 1st January, also notices the proceedings of the meeting, and the *Hindustán* (Kálákankar), of the 3rd January, reproduces the annual report of the Library read on the occasion, mentioning that the Hon'ble Mr. LaTouche, the Chief Secretary of the Local Government, was one of the distinguished visitors of the institution during the year.

25. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st January, complains that the

RÍÁZ-UL-AKHBAR.
January 1st, 1894.

A complaint against the Post Office at Gorakhpur.

Post Office at Gorakhpur refuses to register letters until 12 noon, to the great inconvenience of the people, and calls upon the Postmaster, a good-natured man, to remedy the evil.

ALLAHABAD :

KUNJ VIHARI LAL, B.A.,

The 10th January 1894. } Offg. Govt. Reporter on the Ver. Press of Upper India.

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